Tayeb BOUNEKIB

The Pituitary Gland and Its Role in the Exile of the Adamic Lineage from Paradise

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Note to the Reader

This book is not presented as an extension of any established philosophical tradition, nor as the product of a conventional academic path. It is a work born of independent intellectual reflection, unbound by doctrinal constraints or pre-set methodological assumptions.

It seeks no institutional validation, nor does it adopt the idiom of standard pedagogical texts. Instead, it embodies autonomous thought, arising entirely outside formal educational frameworks. It is addressed to biologists and scholars who are prepared to engage critically with its ideas and to accord this theory serious consideration, rather than dismissing or overlooking it.

Those unprepared for rigorous inquiry and meticulous examination should understand that this text is not intended for them.

The Author

Pondering

-Introduction

Praise be to God, who guided me to this, granted me a reflective mind, and taught me by the pen, that I may know what I knew not and impart knowledge to those who do not know.

God Almighty says: “Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth, [saying]: ‘Our Lord, You have not created this in vain. Glory be to You; so protect us from the punishment of the Fire.’” — [Al ‘Im ran: 191].

And He says: “We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the Truth. Is it not sufficient that your Lord is Witness over all things?” — [Fussilat: 53].

These two noble verses provide decisive proof and a clear summons to reflection and the pursuit of ultimate reality—particularly the second verse, which emphasizes the necessity of sustained inquiry through the temporal particle “until” (*hatta*).

According to the context of the verse and the principles of Arabic grammar, this term is not confined to a specific moment in time; rather, it signifies continuity. Thus, the act of inquiry and reflection becomes not merely permissible, but an ongoing necessity, until the truth becomes manifest, hearts find peace, and those

perplexed by the reason for their own existence and that of the universe attain certainty.

These two verses also refute the fallacious notions held by those who consider such inquiry or reflection to be futile or without benefit—and perhaps even by those who would prohibit it altogether.

Indeed, God—Glorified and Exalted is He—draws our attention, in numerous instances, to reflection and to the pursuit of truth and reality through the exercise of our intellectual faculties and the authority of the sciences.

Here is the philosopher of Córdoba, Abu al-Walid Muhammad ibn Rushd—may Allah have mercy upon him—who states a truth of which I have no shadow of doubt:

“There is no virtue without intellectual conviction. If it is impossible for the common people to grasp certain profound truths and attain conviction concerning them, then let their conviction arise through metaphorical or representational constructs; otherwise, virtue would be corrupted, society would be destabilized, and philosophy itself would be lost.”

Therefore, the loss of these intellectual faculties is a profound tragedy—especially philosophy, as it is a vital apparatus for guiding the mind. Yet here we are, having lost both; we can no longer truly live by illusions, given what we witness in science and technology, nor have we been able to grasp the core truths.

We have failed to reconcile science and religion, or reason and tradition; instead, we subsist upon artificial illusions. I say “artificial” because they are no longer genuine; they no longer exercise complete authority over our minds as they did during the Middle Ages.

The believer today has become like one astride two mounts, advancing one foot while holding the other back. You see him wavering between affirmation and denial, between truth and illusion, due to the astonishing scientific progress he witnesses. Illusions no longer fulfill their purpose or secure virtue; thus, we are adrift.

Proceeding from this, I see that it has become incumbent upon us today to be honest with ourselves, to cease attempting to obscure the sun with a sieve, and to act in accordance with the saying of Christ, peace be upon him: “Render unto Caesar what is Caesar’s, and unto God what is God’s.”

The time has indeed come to put an end to this neglect, before we reach consequences that are far from favorable. Therefore, I have deemed it my duty to contribute that which my Lord has inspired me with—in terms of thought, and the capacity for insight and interpretation—so that I may address this momentous and delicate matter.

My engagement with such a subtle and complex subject does not arise from a desire for wealth, nor from the pursuit of fame and titles, but rather from a profound sense of responsibility and a sincere effort—especially considering that I have reached an advanced stage of life.

-Preface

First and foremost, I must ask the philosophers, thinkers, and those who have followed their path to forgive me—and to forgive ourselves—for stating that we have all been mistaken when we set out to search for the temporal or spatial beginning and end of this universe, thus squandering our time on matters that lie beyond the domain of the human mind. And here, my fellow thinker and contemplative, is the evidence:

When I was six years of age, during one of our customary family gatherings, I was listening to the elders as they spoke about life and death, about this world and the Hereafter. Suddenly, for the first time, a striking thought surfaced in my mind. I asked them what comes after the Hereafter, and whether it has any temporal limit.

To them, my question was nothing more than a childish inquiry, devoid of meaning or consequence. Therefore, they paid it no heed. They answered me immediately, with a trace of irritation: “Forever—and that is enough.”

After a brief moment of reflection and imagination, I realized—despite my young age—that no created being could answer such a question. Since that time, this conviction has taken firm root in my mind and has remained with me until today. I never asked that question of anyone again, nor did I ever return to it openly. Yet it continued to dwell within me, an internal dialogue that

never left me, until I suddenly burst into tears right then and there.

They asked me why I was crying, but I gave no answer. I continued weeping, unable to drive that question away or free myself from its grasp. They tried in vain to calm me, and eventually left me to my own devices. To this day, I do not know what they thought about my crying.

I tried repeatedly to expel this question from my mind, but I could not. From time to time, I would ask myself again and again: "Until when? Until when? Until when?" There must surely be a limit or an end. Then I would continue: "And if there is a limit or an end, what comes after that end?"

This thought gripped me with a sense of compulsion, and I would repeat these questions in rapid succession without stopping, until I felt my face tighten and sensed heat spreading through my head. Then my mind would cease to think, leaving only the image of that end—or the agonizing search for it. Afterward, my body would begin to sweat profusely.

In the face of this thought, I felt like a rubber wheel being continuously inflated without pause. My breathing would falter, as though something heavy were pressing upon my chest and heart, causing them to contract or nearly tear apart. At times, I even wished they would tear apart, just to be free from that torment.

I remained in this state throughout my childhood; this feeling would overcome me periodically, especially when I was not engaged with my peers. As for my adolescence, I do not recall whether it continued to haunt me, due to the outbreak of the great Liberation Revolution in 1954.

Little by little, I began to control this crying—or, more precisely, I learned to suppress it. Whenever I found myself unable to do so in the presence of others, I would quickly withdraw and hide from sight, pretending that I had suddenly remembered an urgent matter requiring my immediate attention.

It later became clear to me that this thought or question had arisen from profound reflection and inquiry. I was no longer searching only for the temporal end, but also for the beginning. From searching for time, I moved to searching for space, which further complicated matters and fragmented my focus… It was the search for both ends of the circle**!!**

As I approached young adulthood—coinciding with the country's independence—I somewhat forgot the matter. Yet it did not take long before it resurfaced. However, it no longer appeared with the same intensity or vividness of my childhood; rather, the question had transformed into a sense of embarrassment and cognitive distraction. Mental distraction remained the dominant trait.

For instance, during conversation I would sometimes fail to follow what was being said, unable to fully grasp the discussion. The matter grew more complex and the torment increased as forgetfulness began to seize my mind. I started forgetting things that seemed insignificant to me, while in reality, they were fundamental to social life and the very fabric of one's character.

This is but a brief glimpse of the long ordeal I endured during my childhood and youth. Yet, on the other hand, this hardship benefited me greatly, though I did not realize it at the time. Here, the words of God Almighty come to mind: “It may be that you dislike a thing while it is good for you.”

Consequently, I developed a form of logical-mathematical reasoning, which later became my greatest asset in my academic and professional life. I began to search for the cause in everything, to the point that I was accused of having unorthodox thinking—despite the fact that I was, and still am, seeking the truth that God intended us to pursue. This analytical questioning deepened further, encompassing all matters. I started to examine every occurrence and search for the cause of every effect, accepting nothing that happens without a reason or a cause.

With the passing of the years, a clear methodology gradually formed within me, founded upon two principles:

-1Nothing happens without a reason.

-2There is no cause without an effect.

To God—first and foremost—and to these two principles—secondly—belongs the credit for everything I have subsequently achieved, and for everything I will present in the pages of this book.

Many of those with whom I have conversed during my social or professional journey expressed annoyance at my analyses and at the speed with which I connected events and phenomena. When I address greater matters—such as creation, the soul, time, the spirit, and divine decree—I notice that some remain reserved while others smile.

Perhaps what annoyed some most about my character was that I do not accept an idea unless my mind is convinced of it; for I believe that true faith cannot be built except upon conviction, not imitation.

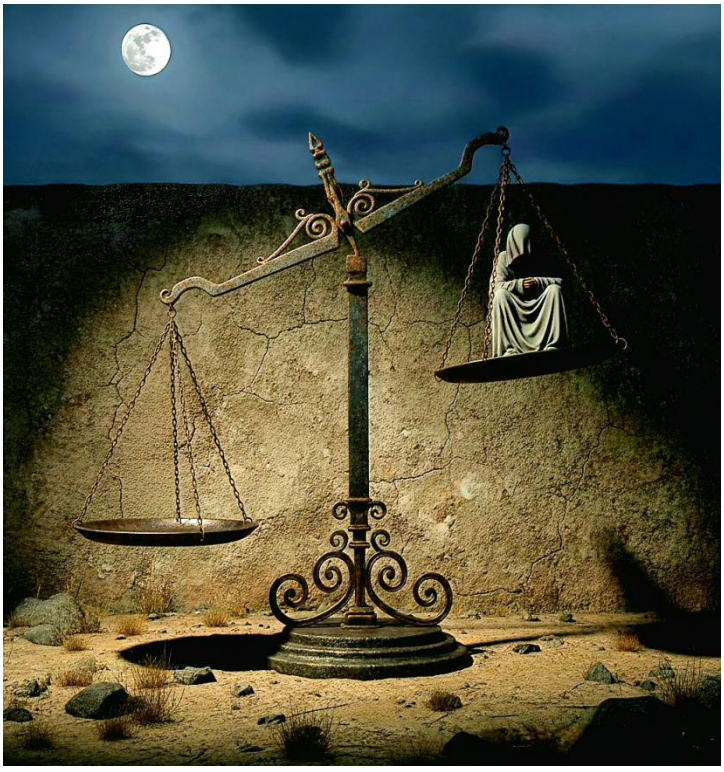
This inclination of mine was by no means a departure from religion; on the contrary, it was a search for the truth of religion and for the meanings of the verses that had been misinterpreted over long centuries due to superficial understanding.

As a result of this deep inquiry and my independence in thought, I was falsely accused of having a "Western" mindset or of leaning toward atheism. Yet the truth is that I was never close to atheism; rather, I was close to God and close to the truth—but in my own way.

Everything I went through—confusion, tears, distraction, loss, then certainty, and finally clarity—was a divine preparation for something greater than I had expected: a preparation for understanding, for philosophy, and for a correct awareness of the human being's place among creation, and of the relationship between reason and the soul.

As a result of this logical way of thinking and my methodological approach to work, I was—by the grace of God—able to find solutions to several issues and phenomena that, to this day, remain unresolved even among specialists. Elaborating on them would require extensive discussion, especially since they are not the subject of this book.

El-Tayeb Bounekib



-Divine Justice

This suffering led me to reflect upon divine justice, fate, and predestination—what is often referred to as "the written decree"—and their relationship to injustice, reward, and punishment. It made me ask myself: What fault was mine that I should endure such a hell in the prime of my childhood and youth? Especially since I was shy and well-mannered—to the point that I sometimes wondered whether I might be a prophet. Had the Prophet, peace be upon him, not said, “There is no

prophet after me," not the slightest doubt would have crossed my mind.

I continued to question myself: Even if we assume that I had sinned without knowing or realizing it, would I be punished for that at such an age? Would that not be injustice? Then I would immediately withdraw and say: God forbid—far be it from the Creator to be unjust. Perhaps there are things beyond my ability to comprehend.

-The Distinct or Unique Mind

When I reached the age of fifty-six, corresponding to the year 2002, and specifically during one of the last ten nights of the blessed month of Ramadan—perhaps one of the Nights of Decree—God led me to a subtle thread that opened the door to an answer to the turmoil that had accompanied me for many long years.

Did He, the Most High, not say in His Noble Book: "Indeed, We sent it down during the Night of Decree. And what can make you know what the Night of Decree is? The Night of Decree is better than a thousand months"?

Yes—indeed, it is better than fifty years of reflection. I arrived at an answer that may well be divine and certain. What mattered to me was conviction and inner peace. What, then, was this answer?

The Creator—Glorious is His Majesty and Great is His design and knowledge—has granted human beings, for a reason unknown to us, a distinct or particular mind

that enables them to live in this world. He endowed them with a mind that functions according to the role He intended for them to fulfill in this existence, just as any organ performs its function within a living body, or as any device operates within a machine.

Owing to this characteristic, this mind perceives time and space as entities with limits, a beginning, and an end; and when it fails to find them, it becomes perplexed. This very characteristic renders it, even while awake, like a person in a dream or in a state of unconsciousness.

For this reason, the scientist, the thinker, and the philosopher will continue searching until the end of time, yet they will find no trace of temporal or spatial beginnings or endings. These do not, in fact, exist within the lexicon of eternal, everlasting existence. Such was the conclusion to which my reflection led me on that blessed night.

To be certain of the nonexistence of these two notions, my fellow thinker, try to imagine the beginning of the universe, for example. Can you be satisfied with whatever conclusion you reach? Of course not, for you will find yourself searching for what preceded it. And if you imagine what came before it, you will then search for what came before that—and so on, endlessly. Thus, whoever seeks the beginning or the end is like one searching for the two ends of a circle.

For these two notions were granted by God to humankind, distinguishing him from other creatures, so that through them he may fulfill his role in this life, regulate his affairs, and know what is due to him and what is required of him—nothing more.

As a result of this specificity or distinction, our senses have been fashioned with this particular nature and degree of perception. Had the Creator willed to grant us different senses—for instance, to make human sight magnify or bring things closer many times over—we would be able to see what even the most advanced microscope or telescope today cannot perceive. Yet God did not will this, for such a capacity would not accord with the purpose for which the human being was created on this earth.

If this indicates anything, it indicates the absence of an absolute beginning or end to the universe, and that these two terms are merely concepts with which the Creator has equipped us so that we may measure our deeds and our time in relative terms—nothing more. In other words, they are instruments of measurement, much like the senses themselves; if hearing or sight, for example, were absent, sounds or visible forms would likewise be absent. More precisely, when the mind changes, concepts and theories change accordingly.

This answer was, to a great extent, convincing to me, and it brought me a measure of inner relief. Yet ques-

tions continue to arise, for matters are sequential and interconnected, much like the notions of beginning and end. This chain of inquiry led me from one circle to another; scarcely would I resolve one problem or free myself from a question before I would encounter another—until it led me to the great question.

And the pressing question: What is the secret of our existence on this planet? Why is there such immense diversity among creatures, and what accounts for these individual and collective differences in terms of creation, intellect, health, disease, happiness, suffering, and all other patterns of life? Here I reflected on reward and punishment—or rather, on this suffering. For I could see no reason or justification for our presence on this planet, or in this prison to which we were not given a choice to come, except as atonement for disobedience or sins that we may have committed in a previous world. This reasoning seemed logical, as it connected to truth and to divine justice.

-The Secret Verse

After long reflection and a struggle that lasted for decades, God guided me to the verse that a billion Muslims have recited daily for more than fourteen centuries; yet no one among the scholars of the Arabic language or its grammarians seems to have paid attention to it. I do not know the reason for this. Is it truly due to their inability to interpret it, or is there another reason behind it?

What is this verse, and what does it say? It is verse 172 of Surah Al-A‘raf: “And when your Lord took from the children of Adam—from their loins—their descendants and made them testify concerning themselves, [saying], ‘Am I not your Lord?’ They said, ‘Yes, we have testified.’ [This] lest you should say on the Day of Resurrection, ‘Indeed, we were unaware of this.’

And in the following verse (173) it adds: “Or lest you say, ‘Our fathers associated [others with Allah] before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done”

It is language as clear as the sun—except to those who refuse to see.

-The Solution to the Mystery

When I read these two verses, the matter became perfectly clear to me; all confusion and ambiguity vanished, and the entire chain of ideas was completed. No question remained unanswered, and the answers regarding the reason for our existence here became, for me, readily available. How did this happen?

The Creator—before punishing us and banishing us from Paradise, or from our previous life, to this prison (Earth)—established His case against us by appointing a court of justice to judge us; wherein He made us testify against ourselves that we had wronged ourselves before the witnesses, that is, before the beings of Paradise, and He said: “Am I not your Lord?” That is, had you not previously acknowledged and testified that I am your

Creator and Provider, and that I wrong no one? We said: "Yes, we have testified."

He said: "Then do not forget this acknowledgment on the Day of Resurrection—before the assembly—and say: 'Indeed, we were unaware of this.'" Or, in the Quranic phrasing: "[That] you should say on the Day of Resurrection, 'Indeed, we were unaware of this.'" Yet some interpreters—if not most—read the verse by joining what should have been separated: the words of the Creator with those of the creatures, so that the addressee and the speaker became confused, and the distinction between the acknowledgment and the divine response disappeared. This stems from their attributing the letter "nūn" in *shahednā* either to other groups or to God, based on the assumption that it is the *nūn* of exaltation rather than the *nūn* of the addressed human assembly.

In my estimation, this does not fit with the context of the verse, which clearly attributes the statement "Yes, we have testified" (Bala Shahedna) to us, not to anyone else. Since the Quran was revealed in the Arabic language, I do not find this interpretation or grammatical parsing acceptable in terms of linguistic meaning. For our acknowledgment in saying "Yes, we have testified" is clear—according to the context of the dialogue—linguistically. Therefore, the probability that the letter *nūn* belongs to us is not merely strong, but one hundred percent certain. Moreover, God cannot imprison or punish us without evidence or acknowledgment.

God Almighty says: “And Allah wants no injustice to the servants” (40:31). And: “And your Lord is not ever unjust to [His] servants” (41:46). And: “And Allah wants no injustice to the worlds” (3:108). And: “Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward” (4:40). And: “Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves” (10:44). God Almighty has spoken the truth.

Therefore, the Creator—Glorious is He—testifies through these verses that He has forbidden injustice upon Himself. How, then, could He wrong us and imprison us on this Earth without us having committed a sin or without our opinions being taken into account?

The ambiguity regarding whom the letter *nūn* refers to stems from the absence of punctuation marks in the Quranic text, as it was revealed as a spoken (audible) rather than a written message. This caused the pause after the statement **“Bala, shahednā”** (Yes, we have testified) to be unapparent. Furthermore, there is an absence of a comma between **“Bala”** and the phrase **“shahednā.”** Had a comma and a period been placed there, the meaning would have been revealed without any ambiguity.

And to find a solution to this problem caused by these punctuation marks, we return to the rules of the lan-

guage to analyze this dialogue: Since the matter concerns our being questioned by the Creator, we cannot—naturally—affirm the negation and say: "Yes, You are not our Lord," or "Yes, we did not testify." Rather, we must nullify the negation and say: "Bala (Yes indeed), You are our Lord," or "Bala, we testify that You are our Lord." Moreover, the particle "Bala" (Yes indeed) must be followed by the acknowledgment, that is, the phrase "we have testified." We cannot be satisfied with the particle "Bala" alone. This is according to the rules of the Arabic language, if we believe that the Noble Quran was revealed in it.

Thus, we have nullified the negation with the particle "bala" and then followed it with the phrase "we have testified." Yet despite all this, we find that the verse stands against us in both cases, because its final segment settles the matter against us. In it, the Almighty says: "That you should say on the Day of Resurrection, 'Indeed, we were unaware of this.'" That is, He commands us to acknowledge our previous testimony when we return to Him on the Day of Resurrection. Thus, the main reason for the misunderstanding of the dialogue between us and our Creator is the absence of a comma between the particle "bala" and the phrase "we have testified." In addition, there is no full stop immediately after the phrase "we have testified."

And now we see that these two simple elements—a period and a comma—have contributed to shaping the

course of interpretive understanding over many centuries, exceeding fourteen centuries. Now, if we appeal to the language that served as the vessel of the Noble Quran—and which the Quran itself enriched in meaning—then we should return to the true grammatical meaning of the phrase "that you should say" (*an taqūlū*), according to the following explanation: When dialogue takes place among us as human beings, or between ordinary people, we use the word "must" and say: "You must say." As for our being addressed by the Creator, there is no "must"; rather, it is a command. Accordingly, Allah, Glorified and Exalted, does not use the word "must"; instead, He uses what conveys its essence, that is, the Quranic expression; in which the particle "an" is transformed from a subjunctive particle and verbal noun marker into a tool of command and obligation.

He made the particle "an" serve in place of the word "must." Has not the Noble Quran challenged humankind and the jinn to produce its like? Here the example—or the challenge—appears perfectly clear in the particle "an", which is normally a particle of subordination, yet it is used here as a particle of command. For it does not befit His Majesty to make us feel a mere sense of duty; rather, He commands us.

Thus, after we testified against ourselves before the Creator that we had wronged ourselves, and our acknowledgments were documented, He issued His final

judgment by banishing us and expelling us from Paradise, or from our previous life.

-Preparing the Place of Exile

Then, when we were granted freedom of choice — and it was inherent in that freedom that we would eventually fall into disobedience, as other creatures had done — God had already prepared this earth beforehand. He subdued groups that had rebelled and transgressed, subjected them to a punitive transformation, and fashioned from them the substance of this world, so that it might become the source of our nourishment and the reservoir of our vital energy — unt il it stood as though it were composed of parts prepared for our survival.

Since the Creator has not compelled His creatures to follow a fixed way of life, the principle of reward and punishment remains eternal—like the beginning and the end—an inseparable consequence of choice.

-The Decree of Our Expulsion from Paradise
When the time for our exile came, our grandfather Adam and our grandmother Eve had themselves also committed two grave offenses:

1-They named their first child (the child of Paradise) "ʿAbd al-Ḥārith," meaning "servant of Satan."

2-They ate from the fruits of the forbidden tree.

Thus, the expulsion of all from Paradise to the earth became inevitable.

-How Were We Transferred to the Earth

"As for the manner in which we were transferred to the earth, it was—according to my view—through division or fragmentation, carried out in the same way Adam himself had once been split so that his spouse might be created from him. This time, however, our division was not intended to create spouses but rather to bring about our exile. Thus, the Creator divided both Adam and Eve into two longitudinal halves while preserving—of course—their genetic components, that is, their 48 chromosomes."

"This was done so that their pituitary glands would function as if they were electronic chips, upon which their progeny would be carried and then expelled from Paradise. The same process occurred with us—the children of this ʿAbd al-Ḥārith—where males and females were likewise divided into two longitudinal or chromosomal halves. After that, the Creator placed—or rather arranged—the male chromosomes (the right Y-sets) in the left half of Adam, that is, in the left half of his pituitary gland. And the female chromosomes (the left X-sets) were placed in the right half of Eve's pituitary gland. Likewise for the females: their chromosomes—the right X-sets—were placed in the left half of Eve's gland, while their left X-sets were placed in the right half of Adam's gland."

Reservation and Certainty

I state this with reservation, pending scientific confirmation, for I cannot—of course—claim the precise manner in which we were distributed between these two glands. What I do not doubt in the least, however, is our division and exile from the previous life—from Paradise—through our grandfather Adam and our grandmother Eve. The evidence for this is that we were given no choice regarding our existence here, nor regarding the nature of that existence. Not consulting us in this matter is natural and logical; for one who is sentenced to punishment does not choose, nor is his opinion sought regarding the type of penalty imposed upon him. Rather, it is determined by the Most High, the All-Aware, in His wisdom and justice.

"As for those who believe that our presence on this planet is not a punishment, but rather occurred by our own free will, I see that this proposition contradicts the aforementioned verse. Furthermore, it appears to contradict the Quran as a whole, which is neither correct nor plausible. Additionally, there is the fact that we are not equal in terms of physical form, health, intelligence, intellect, happiness or misery, and so forth.

Thus, after this division or distribution, Adam's pituitary gland—peace be upon him—contained a specific number of chromosomes: the Y-sets coming from the males and the X-sets coming from the females, in addition to his own two chromosomes (X and Y). The same applies to Eve—peace be upon her; her pituitary gland

contained a specific number of chromosomes: the X-sets coming from the females and the X-sets coming from the males, in addition to her own two chromosomes (X and Y), which she received from Adam through the splitting process. This splitting occurred in the same manner as in a paramecium, where the cell divides longitudinally to form two completely identical cells."

"To create a mate for Adam, one of the halves was transformed into a female by adding the female gland to it, thus becoming a female named ‘Eve.’ In this manner, the cells of Adam and Eve were able to produce gametes, just as occurs in sexual cells; the chromosomes pair up within the cell, then each pair separates, so that each gamete contains half the number of chromosomes normally found in human cells.

When the two gametes unite—the ovum and the sperm cell—the fertilized egg forms, restoring the chromosome number to its original state, equal to the number that defines the species to which the human or organism belongs. This number is then maintained, nourished, and renewed through nutrition obtained from nature, just as occurs with any living organism or human being ."Here we notice something distinctive or exceptional resulting from this distribution: the bodies of Adam and Eve—that is, their pituitary glands—came to contain two types of chromosomes instead of one: chromosomes re-

sulting from the distribution, and two chromosomes unique to each of them.

By the wisdom of the Creator and the precision of His design and programming, He arranged the elements of these two pairs in their proper positions, suited for the appointed times and contexts. Regarding Adam's pair, these two elements—his **(**X and Y**)** chromosomes—continued to be transmitted from male to male, from generation to generation, alongside the chromosomes **(**X in males and X in females**)** resulting from the distribution, without any alteration (fertilization) occurring to them, until their appointed time arrived, represented by Abraham, the Friend of God; at that point, these two elements came together, and Abraham came into being as a manifestation of Adam—that is, as one of his two longitudinal halves.

The same applies to Eve's pair: the two elements of this pair, **(**S and Ṣ**)**, which belong to her and were obtained from Adam, likewise continued to be transmitted from female to female, from generation to generation, alongside the chromosomes **(**S in females and S in males**)** resulting from the distribution, without any alteration (fertilization). This continued until their appointed time arrived, represented by Jesus (peace be upon him); at that point, the two germ cells—or these two elements—met, and Jesus came into being as a manifestation of Adam—that is, as one of his two longitudinal halves."

"And here we observe that this distinction or exception came to affirm and reinforce the theory of division and exile—or punishment. Abraham's mother was able to conceive him despite being barren because his father carried the two chromosomes (X and Y) inherited from Adam. Likewise, Mary conceived Jesus without the participation of a male because she carried the two chromosomes (**S and Ṣ**) inherited from Eve.

As for the evidence that Abraham's mother was barren, I present it as follows:

1. Historical accounts state that Abraham had no siblings.
2. The ambiguity surrounding his father's real name, despite the clarity of the names of all his forefathers—from Nahor to Noah (peace be upon him)—without exception.
3. His mother's real name is likewise unknown.
4. Some historical reports state that any mentioned siblings of Abraham were from another wife. This indicates that his father abandoned his mother due to her barrenness and remarried.
5. Some narrations state that Abraham was raised as an orphan, indicating the fragmentation of the family due to this barrenness.
6. The two men whose paternity is questioned were not reported to have died during his upbringing; yet nei-

ther adopted him. This indicates that his father suspected her after having abandoned her."

"These facts strongly suggest that his mother was unable to conceive. From where, then, would she have obtained the distinctive male chromosomes (X and Y), if not from his father?

Thus, we conclude that the four gametes—[(X + Y) and (X + Y)] belonging to Abraham and Jesus—combined in pairs, resulting in these two individuals. They represent genetic exceptions, or what might be superficially termed "mutations," brought about by a higher Divine wisdom. From this, we may say that Abraham and Jesus are two sides of the same coin; that is, they represent "Adam and Eve." This is because the first division of Adam—intended to create a mate for him—was a symmetrical division, resulting in two halves, each carrying the (X and Y) chromosomes characteristic of the male. One of these halves represents Adam, namely Abraham (peace be upon him), while the other represents Eve, namely Jesus (peace be upon him."

"For this reason, these two prophets were distinct from the rest of humanity: the fire did not burn Abraham, and he gave life to birds and the like by God's permission; as for Jesus, he did not die, and he gave life to the dead and the like by God's permission.

As for those whom we used to believe were the parents of Cain and Abel—as Adam and Eve—they are not so

according to my theory. Rather, they may be two prophets like the rest of the prophets, or they may be completely ordinary individuals, and they were the first to be planted on this earth. According to my theory, they came through something resembling an **electronic chip**, carrying the two glands of Adam and Eve, which in turn bear the chromosomes of the humans expelled from Paradise, referred to in the Qur'an as '**the loins**' or 'the backs.'

If this is not the case, then from where did Mary (peace be upon her) obtain the two male chromosomes to give birth to Jesus (peace be upon him), if they were not the result of the first division of Adam for the purpose of creating Eve? This is regardless of the birth of Abraham, the Friend of God."

-How Abraham and Jesus Were Born

How were their two births carried out? The father of Abraham (peace be upon him), although he carried the (X) and (Y) chromosomes inherited from Adam, still required the participation of a female, since he was male and did not possess a placenta capable of supplying the fetus with oxygen and nutrients. Therefore, the birth of Abraham, in its general form, was akin to a process of artificial insemination; consequently, the woman who carried him is not considered his biological mother in the strict sense. As for Mary, the mother of Jesus (peace be upon him), since she possessed a placenta and carried the (X) and (Y) chromosomes inherited from Eve, she

was able—by God's permission—to conceive him without the participation of a male .

According to my view, it appears that the mother of Abraham, the Friend (peace be upon him), was also accused in her honor by her husband, just as Mary, the mother of Jesus (peace be upon him), was accused. Thus, we observe that the symmetry between Abraham and Jesus, in their direct lineage from Adam, extends beyond them to include their mothers as well, in terms of being subjected to accusation. This symmetry could not have occurred were it not for the symmetry resulting from the splitting of Adam's single cell, which strongly supports the validity of this theory.

Such parallelism could not have arisen had it not been for the prior symmetry resulting from the splitting of Adam's single cell, which strongly supports the validity of this theory. This phenomenon is not strange in the biological world; for example, a virgin bee can become a mother if the appropriate conditions are present—such as a hive, proper nourishment, and the absence of the original queen—without being fertilized by a male. Moreover, she produces only males; hence she is called a false mother.

After this distribution I have described, a reader might naturally ask: if we accept the validity of this conception, how could one half of a self meet its other half

within the vast human continuum, so that the self regains its original unity?

A similar case can also be observed in the plant kingdom; some hermaphroditic flowers are capable of self-pollination as long as they possess both the anther and the stigma. If science were someday to distinguish between male and female elements in such flowers, it would become evident that a flower possessing both the stigma and the anther (or pollen-bearing organ) would produce only males as well, thereby confirming this theory of negation and distribution.

The answer I propose here is not a definitive judgment but a hypothetical interpretation: the possibility of such a reunion would—within this conception—require that these halves be capable of a form of reproduction not constrained by the familiar biological model, in a way analogous—in principle, not literally—to what we observe in single-celled organisms, whose division preserves the species. In this framework, each half could meet its other half during encounters between males and females within the human population. As a popular saying about hunting goes, “The more seeds you scatter, the more you catch,” highlighting that increasing opportunities raises the likelihood of these halves meeting. This proposal remains an attempt at understanding, open to revision and correction whenever scientific inquiry either supports or refutes it.

The Exalted says: “To Allah belongs the dominion of the heavens and the earth; He creates what He wills, grants female offspring to whom He wills, grants male offspring to whom He wills, or pairs them male and female, and makes whom He wills infertile. Indeed, He is All-Knowing, All-Powerful” [Al-Shura: 49–50]. Our Lord, the Exalted, has spoken the truth.

-The Prophets and Messengers

and the Signs of Their Sending When the Just One—Exalted is His Majesty and Great is His Creation—wished to establish His proof over the people, He selected a group of men and sent them among us as ambassadors, to warn their people and give them glad tidings, and to be witnesses to the message: “And your Lord would never destroy the cities until He sends in their mother a messenger, so that he may warn them and give them glad tidings…” [Al-Qasas: 59]. Here, “their mother” refers to the Mother of Cities, that is, Mecca. And the “messenger” mentioned is Muhammad, peace be upon him. As for the selection of these ambassadors, whether it was a reward for them or a preference, Allah alone knows best. And to ensure that the prophecies of these messengers are certain, based on undeniable proofs for their people, their sending was accompanied by great events or cosmic miracles, as evidence of the truthfulness of their prophecies and the validity of their messages. These miracles were made to testify on their behalf, and at the same time serve as binding proof for

the individuals addressed by the message, leaving them no excuse to deny the message or cast doubt upon it.

(My Lord, how just You are! You established justice upon Yourself before imposing it upon Your creation, and brought forth witnesses of justice standing, so that no one may have an argument against You, even to the weight of a speck of dust!).

And I will mention some of the prophets whose prophecies were accompanied by well-established miracles:

1 – Noah (peace be upon him): One of the signs of his prophethood is that God revealed to him the command to build the Ark before the flood occurred: "And construct the Ark under Our observation and Our revelation" (Hud 11:37). When the flood came, the Ark itself became a sign confirming the truth of his prophethood, as divine wisdom decreed that its completion would coincide with the beginning of the punishment.

2 – Abraham (peace be upon him): God honored him with great miracles. The fire did not harm him, and God also showed him how He gives life to the dead when birds returned to life by His will.

3– Moses (peace be upon him): Allah made his greatest sign in his staff, through which the sea was parted. Then the sea closed again upon Pharaoh and his soldiers, while the believers were saved.

4 – Jesus (peace be upon him): The Creator supported him with miracles such as bringing the dead back to life and healing the sick, by Allah's permission.

5 – Joseph (peace be upon him): His time in prison coincided with the king's dream. The sign of his prophethood was the knowledge of interpretation—the "language of destiny"—namely, the interpretation of dreams.

6 – Muhammad (peace and blessings be upon him): As for the final messenger, his primary miracle was the Noble Qur'an, the revelation sent down to him through Gabriel (peace be upon him), in addition to other extraordinary events such as the Night Journey and Ascension.

-Misinterpretations of the Concept of Divine Decree

Among the expressions frequently echoed in people's conversations—especially within our Muslim societies—are phrases such as: "It is written," "If Allah wills," "Allah prevails," "This is Allah's decree," and "Nothing befalls you except what Allah has written for you." These are words of truth. Yet—as Ali ibn Abi Talib, may Allah be pleased with him, said—they are words of truth by which falsehood may be intended. For their excessive repetition without awareness or proper context has at times turned them into excuses for negligence and a veil behind which the incapable seek refuge. Thus, whoever neglects his duty may attribute his

failure to what is “written,” and whoever fails an exam might say, “Allah did not decree success for me,” while someone who breaks a promise excuses himself by saying, “Allah prevails.” It is as if such individuals see themselves as entirely compelled, possessing no real choice, thereby turning belief in divine decree from an inner pillar of faith into a behavioral justification for weakness. Belief in destiny is not a slogan to be raised against others; rather, it is fundamentally a state of the heart, neither displayed nor paraded—much like intention itself. Using such expressions outside their proper context is a form of excess or affected religiosity. Here, Ibn Rushd indeed appears truthful in his saying: “If you wish to control an ignorant person, cloak every falsehood in a religious covering”… (May God have mercy on him; he truly was a genius).

-The Problem

The greatest perplexity lies in understanding certain verses such as: “Say: Nothing will befall us except what Allah has written for us,” “And We have enumerated everything in a clear record,” and “You did not throw when you threw, but it was Allah who threw,” along with other texts from which the naïve—or even the majority of people—may infer that human actions are prewritten in a way that removes human conduct from the sphere of will and choice.

Then comes the verse: “His command, when He wills a thing, is only that He says to it, ‘Be,’ and it is,” seemingly reshuffling all the cards; on the one hand, we see that everything has been programmed and inscribed in the Preserved Tablet, and on the other hand, we see that everything appears subject to change at any moment. This ambiguity—frankly—has led some Muslims to distrust anything related to science, so long as everything is deemed changeable at any moment by the will of God. Thus, they appear cautious or hesitant, belittling the efforts of scholars and underestimating their knowledge, considering medicine or scientific research a challenge to God’s will, or viewing such sciences as outside the scope of His law.

However, if we reflect carefully upon the Qur’an, it becomes clear that this latter verse—for example—reflects the swiftness of divine execution when bringing something into existence. Yet this does not necessarily negate a matter already inscribed and decreed; rather, it may refer to matters not yet inscribed or programmed, or perhaps to stages within the six periods during which this universe was created.

This misinterpretation of such verses has resulted in two major tendencies: one group maintains that the human being is compelled in his actions because they are already written, while another adopts a middle position, asserting that the human being is free in some matters and compelled in others. As for me, this understanding

has stirred a profound dilemma within me for more than forty years. I found it inconceivable for reason to accept that the human being is free and will be held accountable for every minor and major deed, only for it then to be said that all—or most—of his actions ultimately revert to compulsion or what has been written for him. Such a contradiction does not stand.

Indeed, the ambiguity of this issue has driven many scholars and thinkers into silence, fearing accusations regarding their creed, leaving the matter like embers beneath the ashes, or like a cold war between reason and transmitted revelation. The danger of this mistaken understanding is that it extinguishes the spirit of independent reasoning and leads individuals to attribute their errors—even crimes—to the will of God, thereby losing any sense of guilt or responsibility. For this reason, I concluded that a clear resolution to this dilemma must be sought.

Going back more than four decades—during one of my discussions with some French-speaking colleagues—we touched upon the issue of what is “written” (destiny). One of them asked me—since I am proficient in Arabic—whether I had an opinion on the matter. At that moment, I felt a sense of relief, realizing that I was not the only one troubled by this question.

So I said to them: If you truly believe that God is the Knower of the unseen—that His knowledge encom-

passes the future before it occurs—then what prevents Him from recording that knowledge, or writing what He knows will happen? And does the mere act of writing mean that He compelled you to act? It is prior knowledge, not subsequent compulsion—nothing more.

This idea seemed convincing to my colleague. However, I cautioned them that it was a personal reasoning, not something transmitted from a jurist or a book, adding: as you know, this matter is highly sensitive; hardly anyone dares to address it for fear of being accused of deviating from the faith.

One of them then asked: "But why would God write these matters in the first place?" I replied, "That is another inquiry to which I had not yet arrived—or rather, one I had not yet elaborated upon." (At that time, I had not yet reached, in my research, the question of negation nor the verse 172 of Surat al-A'raf. Nevertheless, I remained convinced that this understanding was the closest to rational logic.) To this day, I do not know whether my colleague still remains convinced by this theory or not.

-Documentation

After I came to understand the question of negation and connected it to verse 172 of Surat al-A'raf, the meaning became clear to me, and the ambiguity and confusion that once surrounded it dissipated. This enabled me to address some of the major dilemmas that have long

been raised in this context—foremost among them: Why did the Creator document the deeds and actions of His creatures in a record before their occurrence? And why do these verses appear to be contradictory?

Referring to verse 173 of Surat al-A‘raf, we see that if humans were left without this documentation, their first inclination would be to shirk responsibility and to attribute the consequences of their actions to their predecessors, as stated: “Our forefathers associated others [with Allah] before, and we are their descendants; will we be destroyed for the deeds of the false doers?” Thus, the divine documentation came as a decisive proof, cutting off all excuses and affirming the individual responsibility of humans for their choices and conduct, even before accountability occurs after the deed.

The Creator documented our deeds and actions so that this record would serve as a second witness, following the angels who are obliged to record all that we say and do in this world, and to demonstrate to us: I knew what your hearts concealed and what you would do in your worldly life. “Indeed, We give life to the dead and record what they have sent before and their footprints, and all things We have enumerated in a clear record” [Ya-sin: 12]. And here are the witnesses of this world, i.e., the angels, presenting exact depictions of this book or documentation.

Exact depictions of this record are referenced in the verse: “And every person, We have bound their deeds to their neck, and on the Day of Resurrection We will bring forth for them a record which they will find spread open” [Al-Isra: 13]. The “bird” here refers to the human deed recorded by the angels.

-Charity

To some people, the hadith stating, “Charity repels calamity and prolongs life,” may appear weak or incorrect, on the assumption that lifespan is fixed and unchangeable. However, if we consider the matter from the perspective of divine programming, its meaning becomes clear. In His eternal knowledge, Allah wrote that this person would give charity, and He also wrote that this charity would have an effect, so that in the first decree there is a mitigation or an increase in lifespan according to the action He knew would occur. This is Allah’s decree and destiny, and this is His programming. Allah says: “Do they not know that Allah knows their secret and private conversations? And Allah is the Knower of the unseen” [At-Taw bah: 78]. This is, of course, assuming the hadith is authentic, because in my view, there is no other justification or explanation for the truth of this hadith except from this perspective

-Supplication (Du‘ā’)

Some may ask: If everything is pre-programmed and decreed in advance, what is the purpose of supplication, the prayer for rain, or similar acts?

The answer is clear and can be explained as follows: As mentioned earlier, everything was decreed and programmed prior to the question of negation. However, this does not mean that we are compelled or forced in our words and actions in this life. Far be it from God—may He be exalted—to impose such compulsion. Rather, it is based on the given conditions, or on the Creator's knowledge of what will occur, or what each free agent will do in terms of actions and words, such that these actions themselves serve as a witness for Him.

Thus, if the Creator wills that a particular supplication—for example—is answered, then in His infinite majesty and knowledge, He has already prepared and arranged the means for this response; that is, He has programmed it. And if it is not answered, it means that the means were not provided or arranged, because this supplication or request is not to be granted. In other words, whether the response occurs or not was already determined within this programming.

Example: Suppose a person is wronged by another, and the wronged person prays against the oppressor. Subsequently, the oppressor suffers harm. What does this mean? It means that the matter was already decreed and

programmed; that is, the Creator aligned this harm with the supplication, either hastening or delaying it.

-Some Examples of Those Who Possess Certain Data

Example One: An engineer or a physicist can—based on their expertise and the laws of science—manufacture a car and estimate its expected lifespan according to how it will be used; if it is used properly, its lifespan will be extended, whereas improper use will shorten it. This scientist can also equip the car with an early warning system to alert to potential malfunctions before they occur. **Example Two:** Imagine two newly manufactured cars with identical specifications, traveling on the same road at the same speed, except that one is supplied with oil and water while the other is left without them. Which one will stop first or have its engine fail? Undoubtedly, the second. **Example Three:** Now, let us replace the two cars with two individuals or communities, and replace the oil and water with living conditions; the first lives in comfort and care, while the second lives in poverty and famine. In which of the two communities would the rates of illness and mortality be higher? Clearly: the second.

Thus, the correlation between cause and effect—or the causal relationship—becomes evident. Those destined for Paradise will do so because God knew—from eternity—that they would act through the means leading to it. Those destined for Hell will do so because they will

choose the means accordingly. God programmed for each what suits them and placed this within the Clear Record, i.e., the second witness to the deeds of creation.

-Divine Knowledge and Human Knowledge

Some may also believe that this universe is not governed by the scientific laws that we know—or that we know only a small portion of them and operate within that scope. Absolutely not; they are indeed the same laws, but what we possess is merely a part of them. This part, however, is extremely minute—almost negligible—when compared to the complete divine knowledge, for it is but a drop of water in an ocean.

Hence, the Creator says: "…and of knowledge you have been given only a little" [Al-Isra: 85]. He did not say: "What you have been given of knowledge is false" or "is not knowledge"; rather, He described it as little—as limited knowledge. Likewise, in His statement: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought its like as additional ink" [Al-Kahf: 109]. Are these "words of my Lord" His sciences by which He brought about this world and the Hereafter? Or do they refer only to the revealed heavenly messages? If what is meant are the messages alone, would a sea of ink not suffice to write them?

On the one hand, this is a point to consider. On the other hand, if our sciences are not part of this vast divine

knowledge, why do we find that some of God's "devices" appear designed according to the very physical or mechanical laws we employ? Consider the circulatory system, for example. Examine the design of the valves in the lower veins and compare them with the valves of water pumps. Are they not of the same structure and design? And why are these valves found only in the lower veins? I leave the answer to you, my fellow thinker, after you recall the law of gravity and review the law governing blood circulation.

-Natural Disasters

Some people do not favor calling natural disasters by this term, considering it inappropriate, and they believe that a believer should avoid using it. However, I do not know what term they prefer for such cases or phenomena; perhaps they interpret them as God's wrath or as divine retribution. This may be correct. But when was this wrath or retribution determined, if that is indeed the case? This is what I will attempt to clarify now, God willing, and I hope to explain it well, as follows:

Sometimes, the Creator does indeed exact retribution or intervene against certain groups or individuals if they become tyrannical in the land, spread corruption excessively, or seek to incite a great discord among people. But when was this matter decided or decreed? It was determined at the time of the creation and programming of this earth, because the Creator knew what lay within

each soul, and He knew that some peoples or communities would exceed all limits in their tyranny. Therefore, He programmed these disasters at the appropriate time and place to destroy them and to prevent a greater calamity.

Some may ask: But what about those who did not participate in wrongdoing or in creating discord? The answer rests with God. As for my own reasoning, it may be that this is their share of recompense—or part of it—for what they did in their previous lives. And does the questioner think that humans are angels? Humans and other creatures of this universe have all erred or sinned in their past lives, including even those who were sent as prophets and messengers.

However, these sins and mistakes exist in degrees. Therefore, punishments too must vary in degree and cannot be equal, and thus take different forms: severe for some, lighter for others, depending on the sin or wrongdoing committed by each creature. God has affairs in His creation, and in His punishment and reward there are subtleties and wisdoms. We have in the story of Moses and al-Khidr the clearest example; Moses saw his companion damage a ship, kill a young boy, and then repair a wall for a people who were miserly and had shown no kindness to him or his companion. These actions appeared outwardly as injustice and harshness, but inwardly they were mercy and wisdom.

Hence, some phenomena may appear to occur or form without causes, as if they do not follow the laws of nature. Rain does not fall without clouds, and earthquakes and hurricanes do not occur or form without physical and chemical interactions; yet human knowledge today has not been able to uncover the causes of these phenomena or predict them with precision. Based on this, it is entirely possible that in the future, humans will discover what they cannot comprehend today, and what they once thought impossible or miraculous.

Indeed, God is capable of changing things and creating another law by which rain could fall without clouds, but He has not done so. Rather, He willed this universe with its current attributes and these established laws. Moreover, He has encouraged us to seek knowledge and to act according to its laws. His Word—Glorified and Exalted—has preceded all, and His ways do not change. Today, humanity has reached a significant level in understanding these divine sciences.

-Human Thought: Is It Limited or Boundless

Some people believe that the capacity of the human mind is limited, and that it should not engage in matters that appear to be beyond its scope.

Here I would say: If the limitation of thought concerns metaphysical realities, this may be somewhat acceptable, as it resembles chasing a mirage. But beyond that, history clearly demonstrates that the human intellect ex-

pands with every discovery, and that each new piece of knowledge becomes a ladder to greater understanding. What was once considered impossible has become commonplace today. What was once perceived as miraculous has turned into a subject of physics, chemistry, or biology, open to research and analysis.The limits of the mind are not a solid wall, but rather a horizon that expands as we approach it.

It is true that human beings will never encompass everything in knowledge, yet this does not mean they should cease thinking or restrict themselves under the pretext of presumed incapacity. Within the realm of observable reality, the intellect is an instrument of expansion, not contraction—of ascent, not stagnation. Human beings have continued—since their existence on earth—to discover and innovate: sometimes through experimentation, sometimes by chance, and sometimes by extrapolating the laws of the universe. What was difficult yesterday has become easy today, and what is challenging today will become manageable and familiar tomorrow.

The extraordinary development of the last six decades is itself evidence that the mind has no fixed limits as long as it remains active. The intellect is like language—its possibilities are endless. Are not all the works of humanity, from the dawn of writing until now, composed of no more than thirty letters? Yet no two writings have ever been identical, nor will they ever be until the end of time.

The same applies to nature: No bee's flight path is identical to another's, no snowflake retraces the exact pattern of its sister, and no living being is perfectly identical to another.

It is the remarkable uniqueness that the Creator has instilled in everything, so that every creature may be recognized by its distinct imprint, and thus each may have its own individual reckoning.

This precise differentiation—whether in form, behavior, or life trajectory—is neither random nor blind repetition. Rather, it is part of a perfectly ordered system that entails individual responsibility. Just as fingerprints do not match, neither do deeds, intentions, or life paths; therefore, accountability is individual, and recompense is personal, in proportion to one's actions and intentions.

-Dreams and Their Relation to Memory and Divine Programming

Before entering this topic, it is necessary to speak about the origin of human language. All the languages and dialects spoken by humans today are the result of human choice and development; they are not necessarily the original language that God taught to Adam. That first language may have been a language of gestures, images, and postures, translated by the organs—foremost among them the tongue—into sounds, and later into written words after the emergence of writing.

We still see traces of this original language today in dance and in every movement that conveys meaning without speech; the body attempts to embody or imitate the image of melody. It is as if movement precedes the word, and the image precedes the phrase. Humans often think in images before words, and in feelings before articulation.

From this perspective, dreams and visions may be an extension of that primordial language—a language of images and symbols that requires neither grammar nor syntax, but speaks directly to memory, presenting meanings in the form of scenes. Memory is not merely a storehouse of words, but of images, experiences, and emotions, which are reorganized during sleep according to a precise system.

Within this framework, a dream may be viewed as a rearrangement of stored images, or a recall of symbols programmed within consciousness or beyond it; whereas a vision, in some cases, may be a meaningful message that transcends the random ordering of images. All of this unfolds within the general system instilled by the Creator in the human soul, never departing from His established laws.

Now, if you accept — my thoughtful colleague — that the essence of language is symbolic rather than verbal, we can move on to interpreting dreams.

When the volitional mind rests during sleep, it no longer depends on the reflecting mirror — that "inner eye" — and thus the sensory channels leading to it become inactive. At that moment, this mirror is freed from the directives issued by the external senses.

Meanwhile, the harnessed energy — foremost among it the heart, that vital pump — continues to function, sustaining blood circulation and all involuntary bodily systems, including this "inner eye." Through its own channel, it connects to the record of divine programming deposited in the unseen. There, it captures images, scenes, or symbols, resembling signals broadcast through a cosmic network. The sleeper perceives them in mere moments, even though their events might, in reality, span long hours.

Thus, the dream appears as a swift transition beyond the limits of sensory time, where durations are condensed, images intensified, and scenes presented in a symbolic language that requires no words.

Thus, it becomes evident that a true vision is not invented by the sleeper, nor are its images formed randomly. Rather, it is a swift reading of symbols stored in the Divine Record in which the course of the universe is preserved.

For this reason, the dream of the King of Egypt — interpreted by Joseph (peace be upon him) — stands as evidence of such programming and symbolic language.

How could a man who was neither a prophet nor a believer see images whose events were later fulfilled in reality? From where did those symbols arise, if not from a record that preceded the unfolding of events?

The sequence he saw — green ears of grain and dry ones, fat cattle and lean ones — was not chaotic imagination, but encoded symbols of years of prosperity followed by famine. The image preceded its realization; the symbol preceded the event — as if the vision were a window briefly opened onto a page of a book not yet read in the visible world.

The images a person perceives in a vision never fully coincide, because they are mirrors of ever-changing realities. Just as the form and direction of hailstones never repeat exactly, neither do the symbols of divine programming.

It is a living, dynamic language that does not recognize literal duplication or rigid repetition, for reality itself is in constant renewal, and the human soul is in continual change. Each vision emerges within its own unique context — shaped by specific temporal, spatial, and psychological conditions — and its symbols are formed accordingly.

For this reason, symbols cannot be interpreted mechanically, as if decoding a fixed cipher. Rather, they require understanding of context, knowledge of the dreamer's state, and awareness of the stage of life they are ex-

periencing. The uniqueness we observe in nature, in fingerprints, and in life paths is likewise present in the realm of visions: the image does not repeat, even if the symbol resembles another, and the scene does not duplicate, even if the meaning appears close.

-Programming: The Origin of Creation and the Destination of Decree

If we accept that the universe was built upon fixed data within God's knowledge, and that the Creator knows the ultimate outcome of the actions of free minds, it becomes clear that what is "written" is not compulsion, but rather a prior record of what we ourselves will choose through our own will.

God has prepared for every soul what corresponds to its intention, and has facilitated for it what fulfills its choice, and has recorded this in a comprehensive register resembling a cosmic library that preserves the images of all that will unfold in worldly life. This "Book" mentioned in the Qur'an is not a text written in ink or in our language, but rather a symbolic, imaginal record in a universal language understood by all of God's creation—Arabs and non-Arabs, the sighted and the blind, humans, jinn, and even animals.

It is not words read by the tongue, but realities apprehended in existence—images unveiled in their proper time according to a system that is prior in knowledge and subsequent in realization. Thus, decree is the point

at which that programming culminates, while creation is its point of departure; knowledge precedes, execution follows, and human choice stands between them, bearing witness to itself.

For this reason, it is impossible for the language of divine programming to be of the same kind as limited human languages. It is a language of signs, symbols, and movements—one that every being can "read" according to its capacity and preparedness.

On the Day of Resurrection, these universal images will be displayed and compared with the records of the angels who documented the deeds of individuals. Divine justice will then stand upon the precise correspondence between what was written before existence and what the human being chose during existence. Thus, judgment will not be based on mere claims or abstract interpretations, but on an exact alignment between the "prior programming" and the "subsequent choice," between eternal knowledge and temporal action. There, the full truth will be unveiled, and every soul will see what it has brought forth—without addition or omission.

For who is more just than God as a witness? And who is more precise in knowledge and wiser in governance?

-The Cessation of Prophetic Sending

I am inclined to believe that the sealing of prophethood was not an event detached from the course of the universe, but rather part of a perfectly ordered divine sys-

tem—akin to a comprehensive programming prepared from the beginning. The Prophet's statement, "There is no prophet after me," was not merely a historical declaration, but an indication that humanity would reach a stage of scientific and technological development enabling it to communicate, exchange knowledge, and comprehend advanced revelations without the need for a new prophet.

Today, the earth has become like a single room gathering all humankind; information travels within moments, ideas interact across continents, and experiences integrate globally. Modern sciences uncover aspects of the universe that resonate with many Qur'anic indications and restore appreciation for the upright religion that came to perfect noble character and rectify deviations in previous laws.

From this perspective, the sealing of prophethood appears as completion rather than interruption—maturity in human capacity for understanding, not a cessation of divine care. Revelation has been delivered, the Book preserved, and the intellect endowed with tools of inquiry and discovery, so that humanity remains responsible for sound understanding and proper application within the unchanging divine laws.

Concluding Supplication

((O Allah, Who taught Adam all the names, and Who opened for me the doors of knowledge through Your abounding grace when all other doors were closed; here I stand today at the threshold of my eightieth year, grateful for Your bounty that has encompassed me since that true vision which illuminated my path and led me from the darkness of confusion into the light of understanding. O Lord, if this labor has earned Your pleasure, then let it be a witness for me and not against me, and count me among those who fulfilled their trust and honored

their covenant in the best possible manner. My Lord, You have allowed my insight to perceive Your programming within Your creation; so grant that my journey may end in the abode of Your mercy, and accept me among Your grateful servants who recognized Your favor and whose tongues praised You until their very last breath)).